THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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FAITH IN GOD.

It cannot be denied that the aspect of the world and this country, to those who have faith in the spiritual nature of man, is at this time dark and distressful. They listen to doubts, and even denials, of an active Providence; what is styled materialism is in the ascendant. To those who believe that an atheistical society, though it may be polished and amiable, involves the seeds of anarchy, the prospect is full of gloom.

This disturbance in the mind of nations has been occasioned by two causes—firstly, by the powerful assault on the divinity of the Semitic literature by the Germans; and, secondly, by recent discoveries of science, which are hastily supposed to be inconsistent with our long-received convictions as to the relations between the Creator and the created.

One of the consequences of the Divine Government of this world, which has ordained that the sacred purposes should be effected by the instrumentality of various human races, must be occasionally a jealous discontent with the revelation intrusted to a particular family. But there is no reason to believe that the Teutonic rebellion of this century against the Divine truths intrusted to the Semites will ultimately meet with more success than the Celtic insurrection of the preceding age. Both have been sustained by the highest intellectual gifts that human nature has ever displayed; but when the tumult subsides the divine truths are found to be not less prevalent than before, and simply because they are divine. Man brings to the study of the oracles more learning and more criticism than of yore; and it is well that it should be so. The documents will yet bear a greater amount both of erudition and examination than they have received; but the word of God is eternal, and will survive the spheres.

The sceptical effects of the discoveries of science and the uneasy feeling that they cannot co-exist with our old religious convictions have their origin in the circumstance that the general body who have suddenly become conscious of these physical truths are not so well acquainted as is desirable with the past history of man. Astonished by their unprepared emergence from ignorance to a certain degree of information, their amazed intelligence takes refuge in the theory of what is conveniently called progress, and every step in scientific discovery seems further to remove them from the path of primeval inspiration. But there is no fallacy so flagrant as

to suppose that the modern ages have the peculiar privilege of scientific discovery, or that they are distinguished as the epochs of the most illustrious inventions. On the contrary, scientific invention has always gone on simultaneously with the revelation of spiritual truths; and more, the greatest discoveries are not those of modern ages. No one for a moment can pretend that printing is so great a discovery as writing, or algebra as language. What are the most brilliant of our chemical discoveries compared with the invention of fire and the metals. It is a vulgar belief that our astronomical knowledge dates only from the recent century, when it was rescued from the monks who imprisoned Galileo; but Hipparchus, who lived before the Divine Teacher of Galilee, and who, among other sublime achievements, discovered the precession of the equinoxes, ranks with the Newtons and the Keplers; and Copernicus, the modern father of our celestial science, avows himself, in his famous work, as only the champion of Pythagoras, whose system he enforces and illustrates. Even the most modish schemes of the day on the origin of things, which captivate as much by their novelty as their truth, may find their precursors in ancient sages, and, after a careful analysis of the blended elements of imagination and induction which characterize the new theories, they will be found mainly to rest on the atom of Epicurus and the monad of Thales. Scientific like spiritual truth has ever from the beginning been descending from heaven to man. He is a being who organically demands direct relations with his Creator, and he would not have been so organized if his requirements could not be satisfied. We may analyse the sun and penetrate the stars, but man is conscious that he is made in God's own image, and in his perplexity he will ever appeal to our Father which art in heaven.—*From Disraeli's General Preface to the Collected Edition of his Works.*

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONCLUDED FROM PAGE 726.]

Now for your own letter. You say you are unable to see that polygamy is the highest order of marriage. I am unable to see that it is not. It certainly has more power for good than monogamic marriage has. That is proved. The highest order of marriage, in my estimation, is that where, in accordance with divine law, a man and his wife are so perfectly suited to each other that they are mutually confident that they were "made for each other," and they would feel imperfect, would experience an "aching void," if they were not united with each other in marriage. However, while as a rule a woman is naturally and properly satisfied with the "lord" of her choice, I am certain that a man can experience and sustain with more than one woman the perfect conjugal association which I have mentioned, and that to the exaltation of his character rather than to its degradation. Every man may not be so constituted, and perhaps it is not necessary that all men should be, but I am quite satisfied that some men are, and, considering the vicious lives of many men, I think it capable of being made a great blessing to womankind that other and better men are endowed with such comprehensive conjugal capacities.

You think that there is no endless hell, but that all men will be saved, sooner or later, and therefore that every man ought to have a wife, in order for him to attain to the greatest perfection and enjoy the highest happiness in a world to come. You here make no objection to polygamic marriage being considered good for the "present distress," the sins and social inequalities of the present life. When we consider the seductions, the adulteries, the prostitution and the legal sanction thereof, the increasing repugnance to marriage, the growing licentiousness, the prevailing and encroaching depravity of manners not

alone among the lower classes, surely it must be admitted that judicious and faithful polygamic marriage would give great relief.

The principle of punishment, or hell, I believe is eternal, whether or not the locality of the punishment is, and whether or not the subjects of it be eternally subjected to it. There appears to be good reason, however, to believe that some men will not be saved, although I believe that the number who will be saved will be much larger than is generally supposed. Jesus Christ says, Matt. xii, 31, 32, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The Savior also says, John xvii, 12, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." St. Paul says, Heb. vi, 4, 5, 6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." John says, 1 Epistle, iii, 15, "Ye know that no murderer hath eternal life abiding in him." The Apostle John also says, 1 Epistle, v, 16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

Here then we have two classes of sinners for whom there appears to be no forgiveness, no hope—murderers, men who wilfully and unjustifiably shed blood, and we may say especially the blood of innocence; and those who sin against the Holy Ghost. As murder is ranked with the unpardonable sin, we may perhaps consider that, being a sin against light and knowledge, it partakes largely of the nature or the heinousness of the sin against the Holy Ghost.

Suppose we allow that those men who do not come under these unpardonable classes will be saved, still it by no means follows that all those will attain to the highest glory, to the greatest perfection of which mankind is capable. If we allow that those lesser sinners may obtain a salvation of some sort, there is no reason to suppose that they will all attain to the celestial glory of the Church of the Firstborn, whose names are written in heaven, otherwise how can it be that men will be rewarded according to the deeds done in the body?

St. Paul says, 1 Cor. xv, 40, 41, 42, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." Now the difference between the glory of the sun and that of the stars is very great indeed, and perhaps may not be inaptly compared with the difference between the glory of a faithful man with several affectionate wives and a numerous posterity, and the glory of a bachelor or a man who has no wife, not having conducted himself in this probation in a manner to entitle him to even one wife in the next world. This would not be contrary to justice, and I know nothing in Holy Writ to militate against this idea, neither would the real nor apparent equality of the numbers of the sexes.

The Apostle says the woman is the glory of the man, as a wife of course, and the more wives the more glory, provided that they be true and faithful wives, helpmeets in word and in deed in the truest sense. And of children the Psalmist says, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward." "Blessed is the man that hath his quiver full of them." Solomon says, "Children's children are the crown of old men." The promise to Abraham was that his children should be as the sands of the sea shore. How different all this to

prevailing modern ideas! Men who indulge, or who wilfully cause the indulgence, in sins leading to such unnatural crimes as we hear of now-a-days, and in other crimes against the issues of life, if they be saved at all, may have a salvation which can hardly be called a condition of glory in any respect, and certainly no such person can have any claim to wives or to offspring in this world or that which is to come, consonant with any ideas of justice of which I can conceive. We are told that whoremongers and adulterers God will judge, but we are not told that they shall receive the greatest rewards.

Those people who do not like polygamic marriage should remember that there is only one really legitimate and reasonable way to put a stop to it, and that is for mankind at large to step up like men and marry all the women monogamically, so that there will be no women left to be married polygamically. Unless and until this be done, let unmarried women take comfort and rejoice and be glad, for there are men upon the earth, and their number and influence are increasing, who will take pity upon the unmated women and marry them one way or another.

It seems to me to be presumptuously and preposterously unreasonable, indeed wickedly impudent, for a man who refuses to marry one woman, or who indulges in debasing intercourse with women, to interfere in any way with a man who will marry honorably two or three or more women. What possible justifiable business can the first named gentleman have with the way in which a woman shall dispose of herself in marriage? He is a nonentity, or worse than a nonentity, in the matter anyhow, and he has no shadow of a right to a voice in it. What can he possibly wish to do with her? Nothing that is honorable and satisfactory, and therefore his intermeddling manifests his immorality and unmanliness. Let men, let communities, let nations abolish prostitution and involuntary spinsterhood and attendant crimes, before they utter the first word of condemnation against honorable polygamic marriage. If they will follow this reasonable advice, there will be nothing said condemnatory of a plurality of wives during the terms of your and my mortal life.

You say, from your training you have always regarded polygamy as a sad stain upon the Mormons. I do not feel at all hurt by such a remark, nor by the respectful and honest statement of any man's or woman's convictions. My early traditions were similar to yours on that point, but the more light I obtain the more am I convinced that some of those traditions, in many important respects, are erroneous. I therefore can perfectly appreciate your sentiments, having been tried in all these points as you have. So far as any Mormons have abused polygamic marriage, it is a stain upon them, and the same may be said in regard to monogamic marriage. But so far as polygamic marriage has been sanctioned of the Lord and has not been abused, it is no stain, it can be no stain, but is honorable in all, and no man's nor woman's sentiments can make it otherwise.

In regard to the relative numbers of the sexes in Utah, what I might say would be largely guesswork, and as the decennial census of the United States is in process, which ought to truly represent those numbers, perhaps it would be well for me to say nothing further on this point than to remark that no matter what may be the proportions of the sexes it is undeniable that there are in the world a sufficient number of unmated, or most miserably mated, women to justify a very extensive practice of judicious polygamic marriage.

You are at liberty to make such judicious use of this as you may desire. May I presume upon the extension of a similar privilege to me, if I should wish it?

I believe I have replied to all your queries, and I hope satisfactorily.

Be kind enough to accept assurances of my sincere respect, and my heartfelt desires for your welfare and that of all those who wish to arrive at the truth, and believe me to remain,

Dear Sir,

Truly yours,

J. JAQUES.

——

Middleton, August 2, 1870.

J. Jaques, Esq.

Dear Sir—I am thoroughly ashamed of myself for being so long in acknowledging your last kind and interesting letter. Many thanks for it.

Mrs. Hume-Rothery begs me to say that she is very much obliged to you for your long letter to her.

Of course you can make whatever use you please of our letters.

With best wishes, I am, dear Sir,

Yours sincerely,

W. Hume-Rothery.

Liverpool, August 3, 1870.

Rev. W. Hume-Rothery.

Dear Sir—Be good enough to accept my thanks for the kind permission, contained in your note of yesterday, to make whatever use I please of your and Mrs. Hume-Rothery's correspondence with me.

With best wishes for your mutual happiness, I have the honor to remain

Truly yours,

J. Jaques.

AMONG THE SAINTS.

I stopped a day and night at Salt Lake City, and took a look at Mormondom. I went to the Tabernacle and heard several of the Elders hold forth. Generals Sherman and Scofield arrived that morning, and we all went up together. Previously Brigham Young, jun., had called upon General Sherman and tendered him his carriage, and was very civil and polite. We were ushered to seats near the front, and observed their forms of worship with interest. I have never seen so large a congregation: how many thousands I could not judge. The galleries were not filled: the main body of the house was. When full, they say it seats fifteen thousand; should judge there were seven or eight thousand present. Gracious me! What a congregation for some ambitious parson with a big debt to pay, and what a haul could be made by practicing Uncle John's tactics as when the Cavalry Church debt had to be paid: "Lock the doors!" "Your money or your life!" Got you now!" "Zaccheus come down!"

I want to say what I thought as I looked around that immense building and scanned the sea of faces that met my gaze. I never saw more devotion; a more sincere, earnest gathering. There were a great many old men, the deep lines on whose faces were the records of long years of toil; of suffering bodily privations; of the deep and earnest struggle with the barren, sterile soil for an existence. They were driven from civilization, and after their long and dreary march, sat themselves down upon that bleak and barren spot almost unknown to man; a country too wretched for beasts. There by themselves they set up their faith and struggled for life until by dint of hard, weary toil they made the desert bloom. It was a terrible fight; but perseverance, faith and energy triumphed. But alas! the march of enterprise has overtaken them, and we are not satisfied to let them alone, but must intrude *our* isms upon them. We must go among them and try to convert them to *our* way of thinking. When we can show as good a record; can produce as good works; as good results from our desert of wickedness as they have, it will be time enough then. Now, we advise to let them alone. They are an earnest, industrious, patient and orderly people. There is less crime, less law and more Gospel among them than in our communities. No matter if we don't endorse their doctrines, their beliefs, what reason have we to think they are not as sincere in their faith as we in ours. They show better results than we do. Who ever sees a drunken, disorderly Mormon; a dissolute or impoverished one? We can take a lesson from them in industry. They are settling up the desert on every side. Would we do it? Which is best, to have it civilized and reclaimed, or leave it in the hands of those native barbers who dress one's hair with a comb without any teeth and part it in the middle with a hatchet? We make a great howl because

they believe in a plurality of wives. Ma conscience! what a trifle to talk about. Have we not in our own country more old maids than you could shake a stick at? Would they be old maids if they could help it? Wouldn't a dozen of them marry one man rather than not marry at all? Have we got men enough to go round; or if so, do they? There's something wrong; there are too many unmarried women, and the Mormons are right. Matrimony should be passed around more liberally. Again, if it is wrong, don't they get their own punishment? Can you wish a man anything worse than having to pay the bills? Could you wish your enemy anything worse than half a dozen wives and an open account at Tucker's and at Austin's? Go to, let them alone. If they want wives, let them have them; if you who have none want any, ask the first single woman you meet, and you will find the Mormons have not cleaned out the market yet; there's enough for all, and nice ones, too—too good for any of your cigar-smoking, billiard-playing scamps.

We went to the theatre at Salt Lake. Saw seventeen of Brigham Young's daughters, and it was a poor night for 'em too—all real genteel, well dressed, well-behaved and nice looking girls they were—a family to be proud of.—*Correspondence S. F. Alta California.*

DEPOSITIONS CONCERNING THE PROVO RAID.

[CONTINUED FROM PAGE 727.]

DANIEL GRAVES

On being sworn said that, On Wednesday last I was at Camp Rawlins with grapes to sell. While there I engaged with a soldier named Haws to furnish what grapes they would want at the supper party on Thursday evening. He seemed to be the committee for said party. He told me to go to Mr. J. M. Cunningham's house that afternoon, and see Mr. McMahone and others that might be at Cunningham's, and tell them not to purchase fruit from anybody else. I did so, and Mc Mahone engaged some peaches also. On the evening of Thursday I took the grapes, &c., to J. M. Cunningham's house. Two loads of beer arrived while I was there. The first load of soldiers came about 7 o'clock. Some ten or fifteen of them then went up stairs, and then went out with Joseph A. Thompson several times. About half past 7 o'clock the Smith boys and Frederick Bee came with their instruments, and then the dancing and singing commenced. About 8 o'clock another party of soldiers came. At that time a soldier named John, the Major's cook, brought a keg of beer, and the soldiers took hold and drank. About half past eight there was a little disturbance down stairs. About nine o'clock another crowd came; they had their guns and bayonets with them About half past nine o'clock Haws with another crowd came. Supper was on the table; the table was filled, and while they were eating, some firing was heard outside. The women screamed and those at the table arose, went upstairs and got their firearms. Haws came in and said his shoulder was broke; he said he had fired four shots after the man that hurt him, but did not know if he had hit him. The soldiers threatened if they got the man they would hang him to a telegraph pole. They ate at three tables. About half past eleven one of them brought in a small keg of whisky, which was passed round. After this I heard a fuss out of doors and the soldiers seemed to have no control of themselves. Haws told me that I had better not go home then, as the soldiers might shoot me or anybody else. I went out doors. They had Alderman Miller in custody, and were talking about his hall. There seemed to be some misunderstanding between them. After this I heard a noise on the bench, and from the sound of the shouting and shooting I thought they were coming back. They came up the street and fired several times opposite D. Carter's house. Several of them came into Mr. Cunningham's house, and they got some more beer

from the wagon. Haws said it was time to quit. Some of them got to fighting among themselves; one of them swore a great deal and threatened that he would burn every house in town. This man was marked with the small-pox. Abram Durfee and Joseph Thompson went out to the soldiers several times. Haws seemed to have charge of the party. They then got the brewer's wagon and went to Camp. There were three or four sergeants and two or three corporals at the party. I did not hear any threats made, only about the man who had hit Haws.

The above affidavits were duly sworn before me this 24th day of Sept., 1870.

A. M. SMOOT,
Mayor of Provo, Utah.

September 26th.

Alderman Sheets presiding.

JOSEPH BOREN,

On being duly sworn said, on the evening of the 21st of September, 1870, while at Mr. Thomas Kerry's house for a horse, two soldiers came up to us and one of them said, "Kerry, our dance is bursted up." He then said a gang of them were ready, and was coming up the next evening to run the town; that they would not dance if they could not get the hall for nothing. He said if the people wanted a fight with rocks and clubs they could have it, or with guns and pistols either; that they had needle guns and could use them as fast as the people could; that they were going to visit Alderman Sheets first, and then Alderman Miller, as they had a spite against Miller for renting his hall for fifteen dollars and then raising the price to two hundred dollars for four nights. I would know these two men if I saw them. I told Isaac Bullock, Sheriff of this County, on the morning of the 22nd, about eleven o'clock; also told the policeman, Harrison, on the evening of the 22nd. I heard the shouting and shooting in the town during the night of the 22nd, but stayed at home to protect my family.

WM. D. ROBERTS,

On being duly sworn said, On the morning of the 23rd of September, between two and three o'clock, I heard a gun fired, and about five o'clock, on going to West Main Street, I found a soldier lying on the west side of the street, drunk; he had a gun by his side; I picked up the gun and took the cartridge out of it, and took the gun away. I then notified the Captain of Police, and he, with myself, went to take charge of the soldier; he resisted and attempted to draw a dirk knife. The Captain took the knife from the soldier, and we then took him in custody; he afterwards threatened that, upon being released, he would cause trouble to the people and officers of the city.

GEORGE HALLIDAY,

On being sworn said that, On the night of the 22nd Sept., 1870, I was at A. F. McDonald's house at about eleven or twelve o'clock. I was awakened by Marshal Rogers, who informed me that the soldiers were coming to the house. I went upstairs. The family was by this time aroused. Mr. Mc Donald was not at home. I placed the woman and children in an upstairs room. The soldiers broke in some window sash and doors, swearing all the time they were doing so. I got out of the north window, and went for help, and returned as the soldiers were leaving. I heard a great deal of swearing and shooting; we had no firearms in the house, as the boys had them in the cañon with them.

[TO BE CONTINUED.]

It is estimated that America, when her productive power is fully developed, will be able to feed four times as many persons as there are now on the face of the earth. Plenty of room to increase and multiply for several years to come.

Intelligent opinions respecting the Mormon problem are rapidly gaining ground. They may, or may not, avert impending trouble in Utah. The organization of juries, in a country of 150,000 Mormons, composed entirely of "Gentiles," whose numbers in the whole Territory do not exceed 3,000, for the purpose of enforcing penal laws against that people, which are known to be unconstitutional, is a monstrous wrong, and nothing but Mormon forbearance and submission to such tyrannies can prevent its leading to the most disastrous consequences.—"Omaha Herald."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 22, 1870.

RELIGIOUS INDIAN AGENTS.

THE appointment of Indian Agents from among the Quakers by U. S. President Grant has been followed by the appointment of agents from other religious bodies. The New York *Journal of Commerce* has the following, dated Washington, Oct. 28—

The different missionary associations and religious denominations of the country have been invited to designate persons, whom they are willing to indorse, as suitable for Indian agents, and for whose good conduct and efficiency they would be responsible, to replace the army officers whose employment in civil service has been prohibited by Congress. Most of the societies have responded favorably, and some have designated persons, who have been commissioned by the President. No appointments of Indian agents will be made unless they are designated as above indicated.

The number of agencies tendered to the various religious bodies is as follows —the Methodists 7, Presbyterians 6, Baptists 5, Episcopalians 6, American Board of Foreign Missions 2, Dutch Reformed 2, Unitarian 2, American Missionary Association 4, Roman Catholic 4. The six tendered the Presbyterians are for Arizona, Utah, and New Mexico, to which four Agents have been appointed—D. N. Crothers, S. D. Williamson, O. F. Piper, and Isaac S. Warden.

The *Journal of Commerce* also says—

Simon Wolf, Esq., visited the President to-day (Oct. 31) to ascertain why the Israelites had been omitted in the recent appointment of Indian agents. He was informed that the persons appointed were recommended by various religious denominations who have missionary societies. The Jews having no such association was the reason for not appointing an agent of the Jewish faith. As an evidence of his good will, however, the President expressed his readiness to appoint some Israelite to the office of Indian Superintendent.

Now to be consistent, President Grant ought to have tendered a like privilege to the Latter-day Saints, for it is freely acknowledged by candid outsiders that the Latter-day Saints or Mormons, so far as real, thorough, hearty religion is concerned, not pious pretention merely, are the most religious people in America. It is also further well known that, in consequence of the friendly policy of the Mormon people toward the Indians, in no other Territory has there been so little trouble with them. It will also be remembered that Red Cloud, the Sioux chief, declared in Washington that "the Mormons had always talked straight and dealt fairly with his people." Therefore there is no excuse for any invidious or proscriptive distinction being made against the Mormons in regard to these offices. How easy it is to follow a frank, manly, consistent, straightforward, upright policy! Still, many people seem to be greatly afraid of adopting such a commendable and profitable policy.

We may suggest to President Grant that so long as he will be so un-American and anti-republican as to refuse to appoint Mormons to officiate in offices among the Mormon people, he might do much worse than to appoint officers from among the Quakers to serve in that Territory. Such officers would be very likely to act upon President Grant's professed motto—"Let us have peace," whereas the miserable political adventurers at present appointed endeavor to have anything but peace in that Territory. In fact, their utmost ambition manifestly is to embroil the people in difficulties, litigation, debt, and bloody antagonism with the Federal Government. However, "it must needs be that offences come; but woe to that man by whom the offence cometh." J. J.

FAILED, AND GONE TO HIS OWN PLACE.—To Cullom and Colfax may now be added Shaffer, a trinity of politicians who thought to make political capital by attacking the Mormons, but whose success in that little undertaking has not been so inspiriting as they undoubtedly anticipated it would be. Governor Shaffer, in pursuance of his foolish declaration that he would do all in his power to help his scheming clique to overthrow Mormonism, put forth his notorious militia proclamations, which have received the contempt generally which they deserved. When he endeavored to embroil a more honorable Federal officer in his unworthy schemes, or vindictively make him suffer because of their unexpected and fatal explosion, the witless Governor, as Gen. De Trobriand politely informed him, truly "found himself in the wrong pew," with the door fastened behind him, so that he could neither advance nor retreat with dignity, credit, or safety. Even his friends gingerly informed him that he had made a "mistake," and that he "must make no more mistakes," as political mistakes are always damaging, often fatal, and almost always unpardonable even by partizans. His impolitic, unjustifiable, and causeless bitterness, it is stated, he manifested to the last. We must acknowledge the hand of the Lord in removing him from a position for which he was utterly incompetent and which he so unworthily filled, that he might go to his own place and await the reward of his deeds done in the body. It is written, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

It takes all of some men's lives to learn the simple lesson that it is hard, vain, and unprofitable to fight against God, that it is altogether too vast odds for any man of sense to undertake.

Mr. Vernon H. Vaughan, the Secretary of the Territory, having been appointed Governor, the New York *Journal of Commerce* says "George S. Black, of Utah," has been appointed to the Secretaryship. It is supposable that the Mr. Black appointed was Gov. Shaffer's private secretary, the individual who went in a hurry to the lock-up to endeavor to obtain the release of the would-be assassin Offley. J. J.

A BIT MORE OF COLFAX.—In that celebrated seven column speech, which helped his political opponents to win a victory in the recent elections in Indiana, Schuyler Colfax commenced in the following pretentious, self-laudatory style—

"I tell you now, as I have told you even in the canvasses of the past, however much I might be lacking in all other things, there is one thing for which

I can claim your support, your sympathy, and your testimony, and that is, that from the very commencement of my public life until now, at its approaching close, when I expect soon to return again to the ranks of private life from which you called me, I have had one principle to which I have bound my action, and I have followed it as unflinchingly as the soldier followed the banner of his country upon the battle field, or as the mariner follows the North Star and the compass, as he pursues his way across the trackless deep. It was to interfere for the help of the oppressed, to bring up and to advance the interests of the abased and down-trodden; to make this land of ours, from ocean to ocean, a land of freedom and of equal rights; and to give every one who walks on God's footstool an equal chance with every other one, in the race of life that is before him, against all prejudice, against all obloquy, and against all misrepresentations. You know that has been as dear to me as the apple of my eye, and I rejoice to-day, that, thanks to a Republican administration and a Republican Congress, we have at last crowned the edifice, and regenerated our Constitution until now it shines out that the whole world may see it, liberty for all, justice for all, protection for all, down to the feeblest, the humblest, and the most oppressed in this land.

The casuistic resources of practised politicians are great. Therefore how Mr. Colfax can reconcile such "high-falutin" with his repeated endeavors to influence the public mind against the Mormons (who always treated him well), to have foisted upon the Territory of Utah various prejudiced, broil-seeking, and belligerent officials, and to logroll through Congress a proscriptive and unconstitutional bill of pains and penalties in matters of religious faith and practice, we leave to his reputed extraordinary "conscientiousness." A Senator and a Vice President, he should remember that he is not a newly-fledged "glorious Fourth" orator merely, and if he is so exceedingly conscientious as his admirers affirm, he ought also to make his title equally clear to consistency, for conscientiousness and consistency are twin jewels. They shine refulgently together, but dimly alone, for when separated the brilliancy of both is darkly beclouded. J. J.

A Splurge for Decency.—The civilized and Christian public ever and anon makes a great splurge in favor of decency and morality. Like a man overboard and his strength failing, people drift listlessly and helplessly along with the current, occasionally summoning courage and strength to make a spluttering endeavor to strike out to the shore or to safety in some way. Recently one of these intermittent "fits of virtue" has come upon certain people in this country. The Middlesex magistrates, feeling that London and this whole Christian nation were scandalized by can-can and other extraordinary terpsichorean exercises at the Alhambra and Highbury Barn, "resorts of the harlotry of the town," indignantly and squarely refused to re-license those noted institutions for ballet mysteries. As a consequence two or three hundred ladies of the light fantastic toe order found their occupation gone, and not only this, but it was asserted that many "respectable" people, among them even ministers of religion, by that magisterial decision might find their incomes seriously damaged, inasmuch as they were drawn partly at least from the profits of the Alhambra business, which the withdrawal of the ballet girls it was supposed would bring down to a losing condition pecuniarily. The worthy magistrates, however, were inflexible. It is also stated that theatres were instructed that the can-can could no longer be tolerated on their boards. So the "fit of virtue" came perforce upon the girls and the theatres.

also. One consequence of all this is, as the *Illustrated Times* says, that "the poor banished ballet girls are to appear on at least a dozen stages at Christmas time. Five or six managers claim them. So all is for the best again." But the virtuous portion of the public may console itself with the thought that the girls will not be permitted to fling their pedal extremities in such reckless fashion nor to such astounding altitudes as formerly. Indeed it is stated that Madame Colonna and her troupe now pirouette in a manner "nothing at all either broad, suggestive, or indecorous," their lower limbs never essay the wonderful angles of the can-can, "the petticoats and breeches of the ladies are of unexceptionable length, and their dancing is modest, pleasing, and graceful." That is all very good, so far as it goes. It is an eminently proper and greatly needed reform. Let us hope it will be lasting. Those pious ministers of religion who never commit sin themselves, but who have no objection to living on the wages of sin, will be delighted to hear the report that the Alhambra is as successful and therefore as profitable without the pirouetting ladies as with them.

These moral earthquakes, like physical earthquakes, extend to more countries than one. A similar "fit of virtue" appears to have seized some of the people in America, and at New York of all places in America, and in the world. There Miss Lydia Thompson has produced a "moral ballet," wherein the girls wear pantalettes and long dresses. It is naively added that "the change from the nude seems attractive through its singularity." Isn't that a little comical? The immoral ballet has been worn so threadbare that the theatre goers are delighted to come back to the "moral ballet" for the mere novelty of the thing! Decency a novelty! What a mad world this is! J. J.

CROWDED OUT.—Of late we have had so many interesting things concerning the Church, crowding for insertion in the STAR, that we have been able to find room to say very little relating to the important events transpiring among the nations—about the fall of Sedan, Strasbourg, Metz, and other places, the surrender of Napoleon, the flight of the Empress Eugenie to England, the establishment of a republic in France, the not very successful attempt of Garibaldi to help it, the fall of the Papal temporal sovereignty, the annexation of Rome to the kingdom of Italy, the investment of Paris, the futile peace negotiations, the French successes at Orleans, the announced ignoring by Russia of the treaty of 1856, the announced objection of Britain, Austria, Turkey, and Italy to such ignoring, to say nothing of the destructive floods in Australia and America, drouth and earthquakes in America and elsewhere, various awful shipwrecks, and divers other events of importance, but too numerous to mention. However, we will continue to do the best we can to fill the STAR with the most interesting, instructive, and important matter that shall come under our notice.

DEPARTURES.—A company of 59 souls of the Saints, including Elders Ralph Thompson, G. G. Bywater, and D. McAllister, returning missionaries, left the Mersey for Utah, Nov. 16, on board the steamship *Manhattan*, Captain Forsyth, for New York. Elder Thompson was in charge of the company, who were favored with a beautiful day for the beginning of their voyage. We wish them a pleasant and prosperous journey to the vales of the Rocky Mountains. Elders David Brinton and Alma Eldredge accompanied the Saints from their respective Conferences to Liverpool and on board.

ARRIVALS.—Elders Charles Lambert and E. M. Caste arrived from Salt Lake, per steamship *Idaho* from New York, Nov. 21, after a very pleasant passage. All well.

CORRESPONDENCE.

AT SEA.

S. S. *Manhattan*,
Approaching Queenstown,
9 a. m., Nov. 17, 1870.

President Horace S. Eldredge.

Dear Brother—We are pleased to inform you that we have had excellent weather during yesterday afternoon, last night and thus far to-day. The Saints are all well and in good spirits, there being no sickness amongst either children or adults. If the voyage thus far presages the character of the remainder of the trip, we shall have a very agreeable passage. Soliciting an interest in your faith and prayers for our continued safety, and earnestly desiring the prosperity of the work of God throughout the European Mission, also sending our kind love to brothers Jaques, Carlson and Grix, and sister Eldredge, we remain your fellow-laborers in the Gospel,

RALPH THOMPSON,
GEO. G. BYWATER,
D. MCALLISTER.

Queenstown, 12 noon. All right.

ENGLAND.

Stony Stratford, Nov. 5, 1870.

President Horace S. Eldredge.

Dear Brother—I have just returned from a tour through the northern part of this Conference. I find the Saints as a general thing living their religion and trying to do the best they can. They are very kind to me. I feel well in my labors.

My love to yourself, sister Eldredge, brother J. Jaques, and the brethren in the Office, and believe me to remain your brother and fellow-laborer,

THOS. WOOLLEY.

Heckfield, near Winchfield, Hunts.,
Nov. —, 1870.

President Horace S. Eldredge.

Dear Brother—I am well in health, with the exception of a cold. That I must expect, with so much damp weather and so much walking from place to place. Still I feel well in performing my labors, knowing that it is the work of God in which we are engaged. I am now on another tour through the Reading portion of the London Conference. I find the Saints in this portion of the Lord's vineyard, although poor in this world's goods, with few exceptions trying to live their religion. We have baptized more or less every time I have been this way, and have all faith that more yet will obey the Gospel, though I must say it is like the gleaning of the grapes after the vintage is over. There is one thing I do know, this is the work of God, and notwithstanding wicked men combine to stay its progress, it will advance in spite of all their efforts, until the knowledge of God will cover the earth as the waters do the great deep. The designs of the wicked will fail and they will die out and be forgotten, whilst the kingdom of God will roll forth, gather the honest in heart, and fulfil its mission. O how vain and foolish for poor feeble man to try to stay its progress! Those who place themselves in its way it will grind to powder, and the wrath of man will be made to praise God. He will turn and overturn for the good of His Saints, if they will live their religion.

Praying God to give us grace and wisdom to magnify our calling whilst in this land, that we may return in peace to our mountain home and receive the approbation of those who sent us, and with kind love to yourself, sister Eldredge, and the brethren, I am your brother in the Gospel of Christ,

EDMUND F. BIRD.

Rose Dale Abbey, near Pickering,
Nov. 12, 1870.

President Horace S. Eldredge.

Dear Brother—It is nearly four weeks since I left Bradford. I have been constantly travelling during that time, holding four or five meetings in a week. The Saints in this Conference are scattered far and wide, and it takes considerable leg service to get around to see them. I have enjoyed myself very much indeed in visiting among them. We have had some good meetings in various places and have had a few applications for baptism, so

that we feel that we are still on the move in the Leeds Conference.

I unfortunately contracted a very severe cold, but I hope to get the master of it in a short time. Otherwise I am feeling first-rate.

I have about two more weeks' work before me yet, before I get round to Bradford. Where I am the ground is all white with snow. I have just left Hull. The Saints in that part are feeling first-rate.

Kind regards to sister Eldredge,

Yours,

M. B. SHIPP.

Liverpool, Nov. 14, 1870.

President Horace S. Eldredge.

Dear Brother—Having been released from my short mission to my native land, I cannot bid farewell to the same without giving expression to some of my feelings. I was appointed to labor in connection with President George Lake, in the Durham and Newcastle Conference. We were perfectly agreed in all of our labors and counsels, which gave me great satisfaction. As to the Saints in that Conference, I can truly say they administered every kindness in their power to me to make me comfortable, for which they will ever have my grateful acknowledgments, and I trust that our Father in heaven will fully reward them.

After laboring in that Conference something like five months, I was removed to the London Conference, where I had but commenced my labors when my release came, but I must say the little acquaintance I did have with the London Saints was of a most pleasing character. President Nealen showed me every kindness, as also did all the Saints with whom I formed the slightest acquaintance. Indeed I have received nothing but kindness from old acquaintances, relatives, and all with whom I have been thrown in contact. Now, as I am about to take my departure to my mountain home, to mingle once more in the society of the Saints and servants of the Most High, whom I love and esteem, and with whom I have spent the last thirty years of my life, on the great western hemisphere, where I know I shall be kindly welcomed and where I hope ever to prove myself worthy of their society and confidence, I take an affectionate farewell of all the Saints on my native land, hoping that they will prove true and faithful, that we may eventually meet in our Father's kingdom. This is my prayer in the name of Jesus Christ.

RALPH THOMPSON.

SWITZERLAND.

Bern, Nov. 11, 1870.

President Horace S. Eldredge.

Dear Brother—Although the war is raging all around us, and although west of us there is an empire falling, and south of us there is also a power falling that was worse than an empire, for it formerly held kings down to the ground and pretended to sway God's authority here upon the earth, and now its hour has come; yet here in neutral Switzerland, while all these events are transpiring around us, the work of the last days grows and blooms in peace and safety, protected by the good laws and institutions of the government which the sons of Tell gave themselves. When I tell the Saints to look around upon their neighboring countries and upon the destruction there going on, they begin to realize that in the time of such kingdoms God in heaven has set up a kingdom which shall stand forever.

The work is progressing nicely—we are adding new members to the Church frequently, and striking new fields of labor occasionally. Two weeks ago, one of our Travelling Elders was up in the mountains of the "Bernese Oberland," where the "cracks and peaks" remind one that Israel has to be hunted out from amongst the rocks and caves. As he was preaching there, the unruly son of the landlord was trying hard to interrupt and to break up the meeting. Not four days, however, from the time the Elder left, I received a letter (in haste), stating that the same boy was sick, given up by the doctors, left without hope to recover, and he wished for baptism, as he repented of his sins. I could not have reached the place in less than two days' travel, besides, I had other appointments out, therefore I telegraphed to another Elder, who, in-

stead of going the regular road (ten hours' walk), took a mountain path (five hours'), over the Alpine snow-fields, where the chamois roam. There he had to travel through snow in places up to his arms. But he having at times been engaged in chamois hunting, and being acquainted with the dangerous paths in those regions, filled his engagement, reached the boy, took him to the creek, where high waters carried heavy rocks with a thunderlike roaring, baptized and confirmed him, and left him the next day, after bearing his testimony, restored to perfect health. I saw the Elder a few days ago. He told me that gold could not have induced him to go that same road back—he preferred the ten hours' walk, where, however, the high water, in consequence of recent heavy rains, had taken away the road in places, so that he had to wade several times knee deep in water. The name of that noble Elder is Johannes Kunz, a son to one of the same name who emigrated this year with his large family to the Valley.

My health is very good and I hope you, sister Eldredge, and all the brethren in the Office enjoy the same good health.

The Saints in Bern send their best love to sister Kohler. I add my best regards also.

May the God of Israel crown all your labors with the desired effect, is the earnest prayer of your brother in the Gospel,

EDWARD SCHOENFELD.

UTAH NEWS.

After a long drought the Territory had been blessed with a little rain. The following are from the *Deseret News* to Oct. 27—

Elders Charles Lambert, James I. Hart, and E. M. Caste were to start on their missions, brother Caste for Sweden, Oct. 27.

Brother James Hague and wife, old and highly respected residents of Salt Lake City, were passengers on the ill-fated *Cambria*. They were on their way to visit their friends in this country.

In the District Court, Offley was fined $100 for assault with intent to kill E. L. Sloan. Judge McKean stated at the trial that Mr. Sloan earnestly appealed for leniency toward the prisoner, or no consideration could have saved him from the Penitentiary.

The stage from Pioche was robbed about 8 miles south of Nephi, on the night of Oct. 23, by three men, one of whom seized the horses, levelling a shotgun at the driver. The passengers (five, of whom one was Judge Mc Curdy) were ordered out and their arms taken from them. One of the robbers guarded the passengers while another plundered the coach. Judge Bigler sent Sheriff Cazier and a possee of men to reconnoitre. The sheriff and posse, Oct. 25, found and arrested three men—McKay, St. Ledger, and Heath, near the scene of the robbery. They had been transiently residing at Nephi, and were identified by the stage driver. The money taken by the robbers was all recovered.

The following is a dispatch from Provo—"Spirited meetings were held here on Saturday and yesterday (Oct. 23), which were well attended. The speakers enjoyed excellent liberty and valuable instruction was given, which will be profitable to the people. On Saturday morning President Geo. A. Smith, and Elders Geo. Q. Cannon and Wilford Woodruff addressed the congregation; in the afternoon President Joseph Young and Elder John Taylor delivered discourses. On Sunday morning the time was occupied by Elder Orson Pratt and President Geo. A. Smith; the afternoon by Elder John Taylor and Presidents Joseph and Brigham Young. The house was crowded to its utmost capacity yesterday, and general rejoicing and gladness prevailed." The President and party returned from Provo Oct. 26.

SCRAPS OF NEWS.

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THE OLD WORLD.—Special sermons to young men were preached in most of the large towns of England and America, Nov. 13. It is to be hoped that so much special preaching will not be love's labor lost upon the young men.——Italy is to have all kinds of liber[illegible], especially religious liberty.——The "Moniteur" accuses the German army of great barbarity and pillage.——The South London Tramways carry "workmen" from Brixton to Westminster Road, three miles, for a penny.——M. Thiers informs the Pope that he has advocated his cause at all the courts visited on his late diplomatic journey, and all were ready to consider his Holiness's case at the coming congress, and would grant him a position worthy of the Vicegerent of Christ.——A visitor to Gravelotte says the German soldiers are superior to the French in physique, discipline, and education, and that dishonesty and debauchery are ruining France.——"Germany bleeds at every pore," as well as France.——It is stated that Germany has 2000 men disabled daily by the war.——The Liverpool "Mercury" of Nov. 15 says, "The number of wrecks reported during the past week is 55, making for the present year 1704. ——The German army wagoners want to go home, and the war made widows want them at home.——Baby farming revelations have led to the organization of a society in England for the protection of infant life.——The "Illustrated London News" says, "One of these days the trampled public will turn and demand of the journals that advertisements shall be decorous."——A London paper calls Bismark "the Genius of Famine."

THE NEW WORLD.—The Colorado "Chieftain" rejoices in the anticipated "Curtailment of Mormon Power." So does his Satanic Majesty.——The Boston "Traveller" says there are four Mormon societies in that State, with a membership of 450 persons. ——Olive Logan declares that she will remove the mystery which surrounds the girls. Oh, Olive!——The "Salt Lake Herald" says, "The New York 'Herald' was once looked upon as a mentor in the land." How? When? Where? By whom? "Marion County, Alabama, has 800 spinsters who have no chance of marrying." Poor neglected things! They are very much to be pitied. Because marriage is——well, those who have tried it know how uncommonly good it is. But no mortal tongue can tell.——The Omaha "Herald" says the great business of the Plains is to raise wool, beef, horses, and mules, that Edward Creighton will send 15,000 head of cattle from the Plains to Chicago the present year, and that it pays to send grass grown beef from Laramie to Chicago and New York.——Mrs. E. C. Stanton gets into debt by publishing the "Revolution," and gets out of debt by lecturing.——Theodore Tilton and Rev. Justin D. Fulton are going Full-Tilt at each other—charges, tippling and telling lies. ——Divorces are falling unusually thick in Maine this fall. Ah!——Secretary Cox resigned because President Grant would not second his efforts to stamp out corruption from his department.——California is sending mules to the Southern States.——The Superior Court of Chicago wants to reform the divorce business. Yea!——New York has two thousand policemen, and the mayor thinks another thousand are needed.—— Wendell Phillips, that inveterate faultfinder, says Republicanism is a failure and dead, Democracy is a humbug, and the women don't come up to the scratch. Don't they though?——The New York "Times" says New York is overridden by crime and insulted by a mockery of legal protection and of justice, and that Recorder Hackett "is one of the very few Judges who act as a breakwater against the sea of crime which sometimes threatens to sweep everything before it."——Men and women can be married, divorced, and remarried within a month in Indiana.——St. Louis is said to be the only city satisfied with its census returns.——The earthquake in the north-eastern States and in Canada, Oct. 18, was the severest ever known there. An "earthquake prophet" said it was only premonitory, and that the great "slump" was to follow.—— The California Medical Society won't have women members.——Small-pox is committing fearful ravages among the Indians in the North-west.——The Delaware and Hudson Canal people have found the present season the drouthiest ever known.——The Governors of Michigan, Wisconsin, Iowa, Minnesota, Missouri, Kansas, and Nebraska have united in a call for a convention to be held at Indianapolis to consider the best methods of protecting emigrants from robbery and wrong.——A World's Peace Congress is proposed in America, Julia Ward Howe president of the committee. The Congress is to sit either at Brussels, London, or New York.——The wads of hair which women in the United States wear on the backs of their heads cost about two million dollars annually, enough to emigrate 20,000 Saints to Zion.——The recent "removal of the capital" Convention at Cincinnati did not amount to much.